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day or night.
312 Main street; Infirmary and Residence,
Main street.

Removal.
NOTICE is hereby given that the
office of the Christian Secretary, which
has been removed from No. 6 Asylum-
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No. 12 Main street, in the building
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PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

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TERMS.

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of a circulating paper in this city.
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the paper, should be addressed to BURR & SMITH
post paid.

John—vi. 37.

O! were the seas one chrysolite,
The earth a golden ball;
And diamonds all the stars of night,
That verse "were worth them all."

The Bible, with all its illimitable free-
ness of invitation, with all its unfathomable
depths and fulness of promise, is much
summed up in this one sentence, "All that
the Father giveth me shall come to me; and
him that cometh to me, I will in no wise
cast out." It would have been a differ-
ent book, if the Holy Dictator had not
brought to John's remembrance that one
priceless sentence of his Master. This is
not a single star in the scriptural firmament,
but an entire constellation; and could
no more be spared than an asterism from
the zodiac. Sometimes, to the seeker's
eye, its light appears to be shed over the
whole book, and he sees every threatening
of terror, and every sweet pledge of joy
and glory, throughout its pages, by the
beams of that one free invitation.

"It is," says our beloved John Bunyan,
"as it were, the sum of all the promises;
nor is any unworthiness that thou findest
in thyself so great, that this promise will
not overcome. Are not these words there-
fore," he urges, "a sufficient ground to en-
courage any coming sinner? 'Him that
cometh,' him whose heart begins to move
after me, who is leaving all for my sake,
him who is on his journey towards me."

In his own most sweet and rich simplicity
of style, he proceeds in a colloquy be-
tween one thus coming, but in fear and
trembling, and the Saviour.
"But I am a great sinner," saith thou:
"I will in no wise cast out," saith Christ.
"But I am an old sinner," saith thou:
"I will in no wise cast out," saith Christ.
"But I am a hard-hearted sinner," saith
thou: "I will in no wise cast out," saith
Christ. "But I have served Satan all my
days," saith thou: "I will in no wise cast
out," saith Christ. "But I have sinned
against light,—against mercy," saith
thou: "I will in no wise cast out," saith
Christ. "But I have no good thing to bring
with me," saith thou: "I will in no wise
cast out," saith Christ.

If any desire to know how Bunyan's
work, founded upon this passage of scrip-
ture, and entitled, "Come and welcome to
Jesus Christ," originated; that is, how his
own mind was affected by it, let them read
that most thrilling record of his own fierce-
fought battle with Apollyon. Ah! true
bravery, genuine warfare, and conquest
worthy of the name, is not found on the
field of blood, wounds, and death; but it
is in such strife as this sturdy soldier wa-
ged, while his soul run blood, against the
grim Prince of eternal darkness. It is
when he, that terrible General Diabolus,
who has learned war tactics, clad in his
mail from the arsenal of Perdition, in an
experience of near six thousand years on
the battle fields of Earth; it is when he at-
tacks the soul, that there ensues what is
war indeed! When he attacks Syracuse,
there is no Archimedes. No Schwartz can
mow down his battalions, by new inven-
tions. The older armor the soldier wears
here, the better for him. Modern ingenu-
ity, with all its magic, is a foiled Conjurer
in such circumstances. O how he under-
stands laying a siege! He cannot block-
ade a place so as to cut off the supplies it
is true; but, more wonderful prowess! he
often persuades the town to blockade itself,
and die of starvation, although the bread
of life lies all about the barred gates.

But though Bunyan, like his own Chris-
tian, "saw a dreadful fight," and often an-
ticipated defeat, he lived to give that dread
Champion most terrible wounds, from
which he has never recovered to this day;
no, nor ever will, while the armor of proof,
that the unker soldered together in Bed-
ford jail, and out of it, remains in the
earthly armory of the opposing force.

But how did this special weapon, that
our article is upon, serve him in that dread
encounter? No one can so well reply, as
the blessed victor himself. Will you hear
him? "This scripture did now most sweet-
ly visit my soul: 'And him that cometh to
me I will in no wise cast out.' O! the
comfort I had from these words, in no wise!
As who should say, by no means, for nothing
whatever he hath done. But Satan
would greatly labor to pull this promise
from me, telling of me, that Christ did not
mean me, and such as I, but sinners of a
lower rank, that had not done as I had done.
But I would answer him again,—Satan,
here is in these words no such exceptions,
but him that cometh, him, any him; 'him
that cometh to me, I will in no wise cast

out.' And this I well remember still, that
of all the sleights that Satan used to take
this Scripture from me, yet he never did so
much as put this question, But do you come
aright? And I have thought the reason
was, because he thought I knew full well
what coming aright was; for I saw, that
to come aright, was to come as I was, a vile
and ungodly sinner, and so cast myself at the
feet of mercy, condemning myself for sin.
If ever Satan and I did strive for any word
of God in all my life, it was for this good
word of Christ; he at one end, and I at
the other; O! what work we made! It
was for this word in John, I say, that we
did so tug and strive; he pulled, and I
pulled, but, God be praised, I overcame
him; I got sweetness from it."

Aye, dear veteran, that in Christ's strength
thou didst, but thou hast received much
more now. Yet that is a flower that hath
much honey, and there is none the less for
all the refreshment it hath already bestow-
ed. How many saints have whispered that
at last for a passport through the dim por-
tals! May we give some examples? Rev.
James Durham, the eloquent minister of the
High Church of Glasgow, and chaplain to
his majesty Charles I, was at first, while
meeting his last foe, quite darkened in hope.
He remarked, "There is but one Scripture
I can think of, or dare to lay hold of; tell
me, brother, if I may dare lay the weight of
my salvation on it: 'Whosoever cometh unto
me I will in no wise cast out.' "That you
may depend on," rejoined his clerical friend,
"though you had a thousand salvations at
hazard!" Mr. Durham was afflicted with
dreadful bodily pain, and having been si-
lent some time, although in prayer, he at
length broke out joyfully, while the anxious
clouds dispersed: "Is not the Lord good?
Is He not infinitely good? See how He
smiles! I do say it, and I do proclaim it." He
has been in glory about 188 years. I
wonder if he and John the pilgrim have not
had some conversation by this time upon
that "him that cometh?"

Said a truly noble man, one of the few
who with Lady Huntington could rejoice
over the *m* in the declaration, "not (many)
noble are called," said he upon his dying
bed, "I am still afraid to die!"
"My Lord," replied his chaplain, "you
forget that Jesus Christ is a Saviour!"
"But how shall I know He is a Saviour
for me?" queried the trembling Christian.
"Because my Lord, He has said, 'him that
cometh unto me I will in no wise cast out.'"
"True," replied the good nobleman, with
victorious faith, "and though I have many
a time read that passage, I never till now
felt its force. I die happy."

It has never seemed to me quite right for
Hugo Cardinalis, when he divided the scrip-
tures, to put this golden sentence so in the
middle of a chapter as he did. Ought it
not to stand an entire chapter by itself?
S. E. L.

[The author of the following communication writes
under his own proper signature, and is, of course, re-
sponsible for what he says. As we never belonged to
the Society of Odd Fellows, nor to any other se-
cret society whatever, we are not able to endorse
his statements. If Odd Fellowship is what it is
here stated to be, a society for mutual insurance
merely, and by the principles upon which it is con-
ducted, does not secure to the needy member that
assistance which organizations and institutions that
are open to the inspection of the public do, then it
is proper that the uninitiated should be acquainted
with the facts. It is to this point that Elder Willet
has principally confined his remarks, and if he has
misrepresented the case, we will allow the Society
of whom he speaks an equal amount of space to cor-
rect him, provided it is done in a courteous and
candid manner; when it will, probably, be best for
all concerned to end the matter, for we can conceive
of no good that will result from a protracted dis-
cussion upon the subject.—Ed. Sec.]

For the Christian Secretary.

I. O. F.

Ba. Burr.—As the Society whose initials
head this article, is at the present time
putting forth strenuous efforts to increase
the number of its members, and making
large pretensions to superiority over all
others, not excepting the church of God it-
self, it is felt that in obedience to the com-
mand, "prove all things," it should receive
some attention. So far as the writer is in-
formed, its claims to public favor are rested
upon two points. One is, the advantages
accruing to its members in the way of busi-
ness. And how is this? Why, by their
secret signs, they are all known to each other,
and having pledged mutual aid, they are
enabled to take advantage of the uninitiated.
If, then, it is a virtue for a part of
community to combine together, by secret
arrangements, to take advantage of the rest,
there is virtue in this feature of Odd Fel-
lowship. But the point most frequently
urged in favor of this Society, is its benevo-
lence. Let this matter then be candidly
examined; and if this be the great embodi-
ment of benevolence, let it be *universally*
known, and all become united with it, and
the offence of secrecy will cease.

Turn, then, to their published documents,
which unquestionably present the brightest
side of the picture, and learn the facts touch-
ing this matter.

And in the first place, it will be perceiv-
ed that the really poor men can hardly gain

admittance on account of the expense; while the *infirm* are positively refused. An
article from the Constitution of a Grand, or
State Lodge, now before me, provides that
no degree shall be conferred until the can-
didate has paid the amount thereof, and no
person shall be initiated and receive his de-
grees for a less sum than twenty dollars.
It further declares, that the candidate shall
have some known means of support, and
be exempt from all infirmities which may pre-
vent his gaining a livelihood. The really
poor man, therefore, whose income but just
supports himself and family, can only gain
admittance by stopping his children's bread,
while the man who, on account of infirmity,
may need help, is constitutionally shut out.

But let us look a little farther. "Every
member of this Lodge shall pay to the gen-
eral fund of the Lodge, one dollar per quar-
ter. The members of this Lodge shall be as-
sessed by the permanent Secretary fifty
cents on the death of a brother, and twenty-
five cents on the death of the wife of a
brother."

Here, then, are four dollars to be paid
annually, and the burial fees, which in a
Lodge of any considerable size, doubtless
amount to as much more. Eight dollars
per year—a very respectable tax. Besides
which, there are fees and fines almost innum-
erable, to which one is liable to be sub-
jected who becomes a member of this be-
nevolent society. Just let us figure up a
moment. The first year's expense, with
interest, will vary in different Lodges from
\$25 to \$40. In ten years, from \$150 to
\$250; and in fifty years (say from 21 to
71 years of age) it will amount to more
than \$2,500. Now for the benevolent ap-
propriations. "Every member, who is not
disqualified, shall in case of being rendered
incapable, by sickness or accident, of fol-
lowing his usual occupation, be entitled, if
of the Scarlet degree, to five dollars, the
Royal Blue, \$3, otherwise \$3 per week,
provided such sickness does not proceed
from immoral conduct on his part."

N. B. The disqualifications referred to
in this quotation, are by no means few.—
Besides, this is the very highest rate of
grants, while another Constitution before
me fixes \$3 for the Scarlet, and then down
from that.

It will therefore very readily be perceiv-
ed that the chance of ever getting one's
own, even without usury, is very small in-
deed.

"On the death of a member, not disquali-
fied, thirty dollars shall be allowed as a
funeral benefit, and also \$15 on the death
of a member's wife." So many, therefore,
as choose to receive it, can have back this
pittance of what they have paid in, on the
death of their companion, or their friends
can receive it when they die. Query. How
many of that class of men that usually com-
pose these Lodges, would choose to be bur-
ied at the Society's expense?

Some Lodges, in addition to the above,
provide for the payment of a small sum an-
nually to widows of those who were mem-
bers, but in nine cases out of ten, it is less
by far than the interest on the sum that the
brother had paid in. They also talk about
the orphan children, but so far as I can
learn from their books, or their practice, it
begins, and usually ends in talk.

One other item sums up this display of
benevolence. A needy brother from a dis-
tant Lodge is allowed the amount of one
week's donation, from two to five dollars.
Thus ends the whole matter.

Where, then, is the first shade of benevo-
lence in the entire arrangement? In fact
they declare at one breath, that what is
paid to a brother is "not a matter of chari-
ty, but of right," while with the next they
attempt to gain the virtuous and good by
claiming nearly all the benevolence in the
world. I trust the prudent, calculating
sons of Connecticut will look well to this
matter, before they deposit their hard earn-
ings in a *sinking fund* like this. In regard
to the general moral character of the So-
ciety I shall say but little at this time, and
that little will apply to all other secret so-
cieties as well as this. "Every one that
doeth evil, hateth the light, neither cometh
to the light lest his deeds should be reproved;
but he that doeth truth, cometh to the light
that his deeds may be made manifest that
they are wrought in God."

By request of several ministering brethren.

C. WILLET.

For the Christian Secretary.

War with Mexico—No. IV.

BY REV. RUFUS W. CLARK.

The opinion has been advanced that be-
cause we are actually engaged in hostilities
with Mexico, therefore not a word should be
uttered in opposition to the war, and no
emotions should be manifested except those
of exultation and triumph at the success of
our arms. However much the heart of the
philanthropist may burn with indignation
and sorrow, and however abundant may be
the evidences of the wickedness of this war,
they must, in the opinion of some, be all
suppressed, and the motto, "our country
right or wrong," be universally adopted.

Were we the subjects of "an absolute des-

potism, or the members of a community
immersed in the darkness and ignorance of
former ages, we must be disposed to ac-
knowledge the expediency of this sentiment,
or at least yield to its guidance. But liv-
ing as we do in this free, enlightened, Chris-
tian age, and in this the most free and phil-
anthropic of Christian nations, we cannot
be silent upon a subject of such vast mo-
ment as this without being recreant to our
duty, and false to the great principles by
which we profess to be governed.

If, on a fair and impartial examination
of the question, we come to the conclusion
that this war is unjust, and in the sight of
Heaven criminal, we ought to, judiciously
and earnestly, speak out our sentiments.—
The religious press ought to speak. The
pulpit ought to speak—speak in tones that
can be heard, and such as can reach the
conscience of the nation, if indeed the na-
tion has a conscience. No one that reflects
a moment cannot but be surprised at the
apathy that reigns among professing Chris-
tians, and the silence of the pulpit and the
religious press in reference to our relations
to a sister republic. In former days, even
the danger of a war with any foreign power
speedily aroused the ministers of the
Prince of peace, and they publicly and fear-
lessly gave their views, and used their in-
fluence to expose the sins of the nation,
and arrest the calamities of heaven. And
has the pulpit grown timid and time-serving,
that her voice can no longer be heard upon
questions of national interest and impor-
tance? If those who are set as watch-
men upon the walls of Zion refuse to give
the alarm at the approach of danger, who
to them and the cause they espouse.

It is true that in the difficulties now be-
fore our country, our attention is turned to-
wards a weak foe. Hostilities have com-
menced with a nation without resources,
without discipline, without the elements of
conquest; but still the principles involved
in the matter are the same as though we
were in war with Great Britain or France.
Besides, a war commenced with any nation
however weak, will terminate, God only
knows where. What human foresight can
mark the contingencies and difficulties that
may arise—the collisions accidental or other-
wise that may take place between this
and some of the nations of Europe. Hav-
ing once embarked upon an enterprise of
injustice and oppression, we know not
whither it may lead us, or what calamities
it may produce. True, we are now strong
—prosperous and happy; but strong, prosper-
ous and happy republics have fallen, and
they may again fall. We have within our
own borders, as well as without, the ele-
ments of commotion and disaster. We
have nearly 3,000,000 of slaves, who, to
say the least, have no great love for their
oppressors. We have some million of pa-
triotists who would exult over the destruction
of our free institutions. We have, thanks
be to God, some Christianity, but we have
much infidelity, and many forms of error,
for which we deserve the chastisements of
heaven.

Nor is this question now a party ques-
tion, or one on which a person should allow
his party feelings to bias his judgment. It
is a national question, in the discussion
of which every Christian, every philanthropist
and American citizen is deeply interested.
I would assiduously man's honest opinions,
but while I would have this and every other
subject examined in the light of truth and
evidence, I would also allow liberty of
thought, and speech and opinion to all: and
the same privilege I would claim for my-
self.

To be continued.

From the Boston Recorder.

A Sour Disciple.

I am very sorry to put these two words
together, for the idea of a disciple seems to
beget associations of cheerfulness, and
sweetness and joy, and so on. But I should
not put the words together if I had not
seen the thing which they describe, and I
think it is fair game for a short chase.

Divers things made him sour.
1. *Petty vexations.* A lost article could
not be found; his neighbor's children, geese,
or dog, were rude and noisy; this man
failed in an appointment, and that vexed
him by his parsimony. There are plenty
of small matters in such a world as ours, to
uproot the beautiful plants that spring from
good nature, unless those plants have shot
their roots very deep, and have taken strong
hold; and said disciple did not seem to
have the required depth of earth.

2. *Reproof* soured him. He had to take
it now and then, for he had some conscience,
and there was a faithful man in the pulpit,
and some faithful disciples about him, and
he could not run the gauntlet of all this
without being "hit of the archers." And
he was wounded; but instead of humbling,
it too often soured him. It ought to have
sweetened him, by improving him as re-
proof did one of old, who could thus write
of himself: "Let the righteous smite me,
it shall be a kindness; and let him reprove
me, it shall be an excellent oil which shall
not break my head."

3. But I think certain *mental conflicts* ten-
ded as much as anything to sour him. He

had a conscience, and he might have kept
it smiling upon him like a cloudless May
morning; but divers wicked passions would
now and then seize the reins and drive off.
And when he saw his folly, he saw anything
but an angel's face upon conscience, and
he was dissatisfied with himself, and was
often sorer than penitent, which was a
great mistake.

For such reasons, and more like them, he
was certainly a sour disciple. He had a
sour look, and he said sour things, and some
of his deeds were very vinegar-like. And
take the whole case together, there was not
to be honest about the matter, much sweet-
ness in that disciple. And I venture the fol-
lowing reasons for saying it was a great
pity.

1. Because his sourness very much mar-
red his beauty. Sour things are capital in
their place. They are wholesome and com-
fortable. But I never yet could find that
the human countenance was the place for
sourness, and least of all a disciple's face;
nor find that such a person's character was
the place for the same article. Such an
one should be "fair as the moon, clear as
the sun." He should shine in the beauty of
holiness. But *shining and sourness*, who
ever put them together! But if any one
contents that one may be beautiful and yet
be sour, I will not contend, but try a
3d topic. It was a pity that he was sour,
because it hindered his usefulness. He
could not "adorn" the doctrine of God his
Saviour, nor make a fair and winning rep-
resentation of the excellence of the gospel.
Would people think that "Whatsoever
things were lovely and of good report" be-
longed to religion, when they saw such a
character? Would they not rather be re-
pelled, than won to religion? His sour-
ness was enough to sour a whole flock of
young people against the gospel, and make
them think that becoming Christians would
make them sour too.

3. That he was a sour disciple was the
greater pity, inasmuch as so much had been
done to make him sweet. Think of what an
example of loveliness there was before him,
in him who was "chief of ten thousands
and altogether lovely." And then such a
sweet balm, even that of Gilead, had been
sent to heal all the wounds and soften the
asperities of this spirit. And then what
promises of surpassing sweetness and pre-
ciousness had been made to him! And
then such positive injunctions, do but think
of them, to sweetness of spirit, implied in
being courteous, and kind, and gentle, and
long-suffering, and thinking no evil, and
always rejoicing. And, as crowning all,
what a sweet and happy home in heaven
was offered him! Nothing sour there, not
the shadow of a shade. Now that he could
possibly be sour amid all these agencies to
make him sweet, was a wonder, and a pity
as big as the wonder.

4. And I cannot conclude without ex-
pressing my anxiety concerning what *dis-
posal will finally be made of him, if he keeps
on being sour.* Sour things are apt to grow
sourer; and if this disciple gets any more
so, and like and like are put together, it is
well toward being certain that where a good
many good people are, he will not be found.
There are no sour people in the company
of the patriarchs, and prophets, and apos-
tles. There is nothing to make people look
sour or feel sour in that world; and it is
pretty likely that if said disciple does not
get sweetened in due time, he will be found
totally unfit for the company of those who
are "altogether lovely." X.

From the Boston Recorder.

Family Prayers as they were.

How like the camera obscura is mem-
ory! Both give us a canvass full of the
spirit and poetry of life; but it is the life
of silent twilight, with its deepening shad-
ows, when the busy and blazing noon is
past, and the still and deep darkness of
midnight is not yet come. Life in both, is
dim, but awake and striding, and only not
speaking. Yet it seems as if the figures
might and ought to speak, so like are they
to reality. You listen, but their voice is
not heard by the outward ear; it is only
audible to the inward and spiritual.

Even so I seem to see, and all but hear,
the reverend patriarch of our puritan fam-
ily call and gather his numerous and well-
tended flock around him for family prayers.
Business and pleasure both took the hint,
and slipped quietly out of doors, silent and
awe-struck as a chastised house-dog, while
we drew near into the presence of our Ma-
ker. My father would always have time
enough, and the best time, and a uniform
time, for the worship of the family. Busi-
ness could not hurry him. He felt that
no care could begin to be so important as
that of bringing his family around the sa-
cred feet of his and their heavenly Father.
The work and the weather might both call,
and many hands be waiting only the word
to

Christian Secretary.

HARTFORD, FRIDAY, JULY 24.

The Armenian Persecution and Bishop Southgate.

A late number of the New York Observer contains an official document, signed by the Rev. Messrs. Goodell, Dwight, Schaffner, Holmes, Hamlin and Wood, resident missionaries of the Am. Board at Constantinople, relative to the persecutions of the evangelical Armenians. It appears by this letter that the Patriarch has denied, in the Journal of Constantinople, under his own signature, having excited any persecution, or done anything beyond the simple exercise of his spiritual functions. The missionaries, in the first place, state the following facts:

"Now the prominent facts in this persecution are such as the following, which we presume the Patriarch will not deny, however he may account for their origin or existence.

1. At least 35 individuals in Constantinople alone, called by the Patriarch "new sectaries," and by themselves called Evangelical Armenians, but generally designated Protestants, have been forcibly ejected from their trades or shops, and restrained from pursuing any means of a livelihood.

2. Sixty-seven persons of the same class have been forced to quit their relations, or hired houses, or houses which were their own property, and being exposed as vagabonds to be taken up by the police and committed to prison, were only able to find shelter in houses provided for them in Pleva, and Galata, by the charity of Europeans.

3. In Constantinople and other cities during the last year, 50 or more persons of this same class of "Gospel readers," have been either exiled, or imprisoned, or bastinadoed with no other crime charged upon them than their faith.

4. In various places, including Constantinople, the houses of these same persons have been invaded by mobs, headed by the Armenian superintendents of the wards, or church constables, or even by priests themselves, the houses stoned, property destroyed or thrown into the street, or individuals hauled off from them to prison, amid the shrieking and fainting of females.

5. Many husbands and wives have been separated from each other under threat of additional excommunication; parents called upon to disinherit their children, and every degree of intercourse between the nearest relations has been most absolutely interdicted, however dependent they may have been upon each other for support.

6. The shops and goods of these persons have been accursed, as well as the persons who might have intercourse with them. Persons have been forbidden to purchase the stock of goods of the anathematized; debtors have been released from their obligations to pay them their debts, and thus persons who were gaining an independent and peaceful livelihood have been reduced to poverty. These distresses have been heightened by orders from the Patriarchate to the baker, not to furnish bread, to the butcher, not to furnish meat, and to the water-carrier, not to bring water—the Patriarch is thus severing the ties of society and humanity, doing all that lay in his power to starve them to death, and he might have succeeded if there were not Mussulmen and Jews in the land to sympathize with them."

The following are quoted as specimens of the persecutions which these men have been obliged to endure:

"As specimens of these persecutions we will briefly relate two of the most recent. In Trebizond on the first of April, where these 'heretics' or Evangelical Armenians have been hunted like wild beasts by people with weapons of death in their hands—a respectable pious Armenian received 180 blows on his feet at the episcopate, some of them given by the acting Bishop himself. He was then thrown into prison, his thumbs bound tight behind him, to produce the pain of a thumb-screw, and the floor of his dungeon was inundated with water. He was then tied by a rope in such a position as to deprive him of the poor comfort of lying down or sitting down in the mud beneath him. He was left in this condition for 24 hours without food, and was finally released and pardoned by signing the Patriarch's idolatrous new confession of faith.

In Erzurum at the same period one of these 'heretics' was beaten in the chamber of the Episcopal residence by four men, two beating his body, and two plying the bastinado upon his feet, and when he exclaimed that he was unworthy to suffer thus for Christ, a priest in his zeal stamped upon him in his face till the blood gushed out at his nose and mouth, and ran upon the floor. He was soon after placed in the door-way and told to choose between being given up to the infuriated mob collected before the door and signing this same confession. He signed and was free from further persecution."

The missionaries say that whenever any one of these persons, either unable to endure the tortures or sufferings to which he was subjected, or preferring his worldly interest to peace of conscience, has submitted to the Patriarch, by subscribing the new and idolatrous confession of faith which he has drawn up, he has been immediately restored to all his rights; proving conclusively that his only offence was a spiritual one.

Anathemas were proclaimed by the Patriarch Sabbath after Sabbath, for the space of two or three months, till he seemed to make the house of prayer a house of cursing, and the populace was excited to commit the outrages hinted at by such pharisaicalism from the New Testament as "perishing without mercy," and "cast into the fire." In every case where it could be done, the temporal penalties followed on the very Monday after the Sabbath when the individual was excommunicated. The anathemas were equivalent to depriving the person anathematized of every means of procuring a living, and often subjected him to the most cruel tortures. Cases have occurred where such persons have complied with the Patriarch's demands, and they were immediately restored to their rights.

They then quote the following letter from Bishop Southgate, published in the Church and State Gazette, April 24, 1846.

To the Editor of the Church and State Gazette.
Sir,—In submitting the following document for publication, it may be necessary to say a few words by way of explanation. Sundry reports have been sent to England of an alleged "persecution" by the Armenian Patriarch of persons subject to his jurisdiction, for holding "Protestant" and "Evangelical" sentiments.

The design of the Patriarch in the letter which I have had the honor of receiving from him, was simply to declare first, that there has been no persecution; and secondly, that the discipline which he has felt bound to exercise has been in conse-

quence of attempts to disturb the unity of the church. I can bear testimony to the extreme mildness and forbearance with which he has treated the disaffected, and that his action has had no reference to the alleged causes. The sentiments of the disaffected are as much at variance with Anglican Protestantism as with the principles and canons of the Oriental church. They are I believe a mixture of infidelity and radicalism, destructive to every thing like church order and primitive truth. The Patriarch has expressed no judgment upon Protestantism, nor do any of his acts contain an allusion to it. It would have been foreign to his object to have done so. His design was merely to treat a difficulty in his own church upon the principles and according to the canons which it recognizes. I cannot but think that the attempt to create sympathy in Europe for the seceders is ill-judged and dangerous. It is an attempt to injure a church with which we have no right to interfere, and in a matter in which the Patriarch has acted upon principles which we also recognize. No one has been persecuted. I say this after an elaborate and patient investigation of every instance which has come to my knowledge in which such an agency has been asserted. The Patriarch has sought only to remove from the church altogether those who would not remain peaceably in it, and to restore those who were wandering from it, not lost. He has made every concession that an Anglican Churchman would be disposed to ask, and has avoided the use of the power to imprison and to banish, which is conferred upon him by the Turkish Government. I remain, Sir, your most humble and obedient servant,

HORATIO SOUTHGATE,
Bishop of the Am. Epis. Church in Turkey.
P. S. I ought to add that the following letter was written at the Patriarch's own suggestion, after he had answered orally and satisfactorily all inquiries.

The missionaries refer to their own statement as a complete refutation of Bishop Southgate's letter. "We knew from many witnesses, say they, that the Patriarch pretended that all his meanness had the approval of the American, or, as he sometimes called him, the English Bishop—but we never should have believed that Bishop Southgate would become himself the most forward witness to testify his own approval of their meanness." A single extract from the comments of Bishop Southgate's letter, will show pretty conclusively, we think, that he has not only been familiar with the Patriarch, but that he has been accessory to these inhuman persecutions.

"We see no ground, from Bishop Southgate's letter, to infer that he can ever have exhorted the Patriarch to abstain from persecution, or has protested at all against his course, since he has not only applauded the Patriarch's mildness and forbearance, but also pointedly denies that there has been a single person persecuted. Still we do not suppose Bishop Southgate would venture to declare the dark and noxious atmosphere of dungeons, the clank of chains, the lash of torture or the groan of suffering to be fitting means for the edification of the church of Christ, and yet by his vouching for the 'mildness and forbearance' of the Patriarch's course, with which he professes to be well acquainted, he is directly pleading, like some graduates of Oxford, in favor of persecution on the ground of maintaining 'the unity of the Church.' If Paul, when beaten 40 stripes save one, was a man persecuted for his faith, what name is to be given to the 80, 100 and 150 blows received by men for testifying as Paul testified for the faith once delivered to the saints? But Bishop Southgate says 'no one has been persecuted,' yet unfortunately for his assertion the Patriarch himself admits that there has been persecutions, as is manifested by the letters he has written to the Armenian Bishops at Erzurum and Trebizond, commanding them to cease from such acts, although he denies that they are his own acts. Still again, as proof that there has been no persecution, Bishop Southgate urges that he has 'elaborately and patiently' examined every case of declared persecution. Such an elaborate examination implies, of course, the hearing of both parties. But we can avouch that of the seventy persons in Constantinople alone, who declare that they have been suffering persecution for conscience' sake, he has not as yet collected a single testimony directly from one of them, or so much as conversed with one of them since this persecution commenced—all that he knows, therefore, is from the Patriarch and his friends, and what that testimony is worth the evidence contained in this document shows;—and how can he call such an *ex parte* examination, an 'elaborate and patient' one?"

We cannot believe that the Episcopalians of this country are willing to sustain such a man as Bishop Southgate at Constantinople, for such purposes as those in which it seems he has been pretty actively employed. The persecuted Armenians, says, "are a mixture of infidelity and radicalism;" the missionaries say they have received their religious instruction from them, and are in Christian fellowship with them; of course, Mr. Southgate pronounces the religion of the missionaries of the Am. Board "infidelity and radicalism."

Departure of the Missionaries.
We announced last week that Dr. Judson and his companions had sailed from Boston for their destination in India, and intimated that further particulars might be given this week, but on opening the Boston papers we find that there are but few particulars to give. The exercises were of the simplest kind. In the forenoon of Saturday, the 11th inst., the missionaries with their friends assembled on board the ship Faneuil Hall, when an original hymn was sung by the company, and prayer offered by Rev. A. D. Gillette, of Philadelphia. The company then passed round to shake hands with the missionaries and to bid them farewell for the last time, and in a few moments the ship swung off from the shore, and bent her course towards the point of her destination, the missionaries standing in a group on the most elevated part of the deck, waving their handkerchiefs in token of farewell, in answer to similar greetings from the crowd on the shore.

We intended to have copied from the Watchman, from which we gather the above, the hymn written for the occasion by Mrs. Edmond, but we find that our columns are already full, and we are compelled to omit it for a week and also Mrs. Judson's "Word of Farewell," published in the last Reflector.

The number of missionaries that have sailed during the present month is fourteen—seven from New York and seven from Boston.

RESIGNATION.—We learn from the New York Recorder that the Rev. E. L. Magoon has resigned the pastoral charge of the 2d Baptist church in Richmond, Va. Mr. Magoon's anti-slavery principles are a little too ultra, we presume, for the members of the 2d Baptist church in Richmond, and rather than "give up slavery" they have "given up E. L. Magoon."

Missionary Sketches:—No. 14.

There are many who will read this sketch that remember BENJAMIN R. SKINNER. He was born at Granville, (Ms.) Jan. 7, 1803, and was the son of Rev. Ezekiel and Mrs. Sarah Skinner. From a youth he was instructed in the principles of religion by a kind parent, who endeavored always to instill the principle, and then introduce means by which the principle could be brought into practice. The value of such early instructions was regarded in maturer years as invaluable by the subject of our present sketch. Mr. Skinner was a youth of an unusual lively disposition, and yet with all this he acquired a strong propensity for reading; and though young, he was always drawing some practical benefit from what he read. Oftentimes after reading the memoir of Brainerd, would he imagine himself in that missionary's place, telling the "untaught Indian" "of the Way, the Truth and the Life;" and thus, imperceptibly, a spirit was forming within which in after years made him a bright ornament in the church. The wise counsel of a father had early directed his mind to the truth, but his love for the world kept him from a speedy and entire surrender of his heart to Christ.

While at school in Colchester, in this State, his mind was once more awakened; and he resolved to forsake many of his boyish sports. But to use his own language, "the heart was not changed. I loved them still, and therefore I returned as the dog to his vomit, and as the sow that was washed, to her wallowing in the mire." And on one occasion, being caught at prayer by a fellow student, he denied that he was at prayer,—so hard was it to be ridiculed for calling upon the name of the Most High. But this occasion was afterwards a subject of deep regret to poor Skinner. He feared lest he had denied his Savior—lest he had rejected the Spirit, whose strivings shall not always be in vain. Conviction ever and anon thundered in his soul, and as often were drowned by the pleasures of the world, or the thoughtlessness of his heart. Many good resolutions were formed, and as often broken. He prayed and confessed his sins in the closet, but there was no rest for his soul.

He was afterwards engaged in an office in this city. And here, among strangers, and in a strange place, he had opportunity for meditation and thought. And when at night he retired to his chamber, his sins would recur to him in all their vividness, and he viewed himself as the chiefest of sinners. "At this time," said he, "I feared to sleep, lest I should awake in hell. My sleep, if I slept, was disturbed by frightful dreams, and my waking hours, when unoccupied by business, in mourning and tears." But the true principle of religion, that salvation is not of works, but of grace, began to dawn upon his soul; then he began to be at rest. And one morning he found himself unconsciously praising God. "Then," said he, "I felt the sweet rapture of his love, and was transported with joy unspeakable and full of glory." From this time he enjoyed the company of Christians, and the services of the sanctuary. He became strongly attached to the elder Mr. Cushman, and was much edified by his preaching.

Ill health compelled him to return home, where he forgot his "first love," neglected his duties, and wandered far away where the pleasure of religion is unknown, and where there is no rest for an unhappy soul. But the Spirit sought him out and restored him to the light of truth. And thus, after much doubting and many fears, after severe trials and wanderings, he found safety and repose in the bosom of his blessed Lord. Then he felt as though he was Christ's, and Christ was his. He was baptized the 29th of Nov. 1818, and went on his way rejoicing. In a few months after his baptism, his mind was directed to the ministry of Christ; and the thought sometimes flashed across his mind that he must preach. But he had ever regarded a medical profession as his calling, and upon this his thoughts and affection centered. Between these professions his mind was torn. As a physician there was a prospect of renown, and of comfort in this world's goods. As a minister, and a Baptist minister, there was poverty, self-denial, and trials both of body and mind. But he feared that the blood of souls would be required at his hand; and though the world might regard him as an illiterate, inferior man, he resolved to lay aside the former desire of his heart, and preach Christ. He stated his views and desires to the church of which he was then a member; but being young and unaccustomed to public speaking, the church thought him not called to the ministry, and advised him to pursue his medical studies. As though a man in his first attempts at preaching or exhortation, must be as fluent and easy as after years of practice;—as though the babe should speak instead of lisping. But Mr. Skinner, though discouraged, fainted not. The piety of his heart and endowment of his intellect became more and more conspicuous, until his brethren began to think he was called to the ministry.

He commenced and pursued his studies at Hamilton, and while there, his heart became imbued with the missionary spirit which so largely pervades the institution at that place. He became satisfied that duty was forcing him to the far-off heathen; and when Mr. and Mrs. Wade were set apart as missionaries, his heart was inflamed with a desire to preach Christ in Burmah. He offered himself to the Board and was accepted, though his destination was not settled. After consultation, the Board of Missions thought best to send him to Africa. He married Miss Eliza Read, of Ashford, a woman warm in her attachment to Christ and his cross—a woman of no inferior talents, and an ornament to her sex. But like many others, a gem too bright to glitter long on earth,—she was not long to dwell on earth, and is now adorning the Saviour's crown in glory.

On the 12th of Oct. 1830, Mr. Skinner sailed for his labors in Africa; and though he had much to make that event a trying one, yet grace was his support. On the 4th of the following Dec. he arrived in Africa. He immediately commenced his labors, and enjoyed them. But he was soon to pass through the fire of deep afflictions. The little jewel which had begun to prattle the name of father, was torn away and laid in the grave. And as if he clung still too closely to earth, the dear companion of his bosom and the little babe of but a few hours existence were taken also. And thus every earthly friend was taken from his presence,—his companion and children had gone to the "spirit land." Yet hope sweetly whispered consolation in his ear; "There's a brighter world from sorrow free, Where the friends thou wepest, shall welcome thee." After the death of all that was dear on earth, his own health failed, and he commenced a return to his native land; but death released him from his trials and rejoined him to the loved and lost of earth. The tidings of his death came heavily to

the church. But they bowed in resignation, and though their hopes had been blasted, they continued with renewed exertions their interest in the cause of missions. Funeral exercises were observed at Ashford, and a sermon was preached by the Rev. Dr. Davis, now of silted memory, from the text "For we know in part." Thus God suddenly removed a beloved and useful brother from a field demanding labors, and where prophecy is yet to be fulfilled. But God's ways are not ours. Let us not judge, but look on and adore. "For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away." "Now we see through a glass darkly, but then face to face."

W. M. S.

BROOKLYN, (L. I.) July 20, 1846.

Ba. Burr.—Brooklyn, as you are aware, is a sort of appendage to the crowded and bustling city of New York, and a most delightful appendage it is, being situated on the heights overlooking the city of New York and Long Island Sound, and finely ornamented with forest trees, gardens and shrubbery. It already contains a population of some sixty thousand, rapidly increasing. Many of these are merchants and professional men, doing business in New York, and having agreeable residences, where they can enjoy quiet, and fresh air. The buildings generally look well—some of the public edifices have a fine appearance. The churches especially are an honor to the place. The Pilgrim church is a large and expensive building, of light colored granite, in the style of the old puritan meeting houses. It is filled on the Sabbath with a good congregation. The Episcopalians, or rather one Episcopalian, a man of great wealth and liberality, is building a most beautiful Gothic structure near it, worth some \$75,000, which will be occupied soon by the congregation of Mr. Lewis, who is understood to be an evangelical preacher. The Methodists are also building a good house. The Baptists have three churches, and two of these have good and substantial church edifices. Mr. Hodge's congregation is quite large, and much attached to their excellent and devoted pastor. Mr. Taylor is pastor of the Pierpont street church, and has a good and increasing congregation. They too, are much united in their pastor, and have pleasant prospects. The Third, or South Baptist church, is a youthful institution, numbering some 70 or 80 members. They worship in a temporary Chapel, but propose soon to build a substantial, commodious church. They have invited the Rev. R. W. Cushman, of Bowdoin Square church, Boston, to become their pastor, and it is supposed he will accept, though he has not yet given them a definite answer. The Episcopalians have two or three peculiarly excellent ministers here. The Rev. Dr. Stone, formerly of Boston, an able and highly scriptural preacher, and the Rev. Dr. Cutler, an equally interesting and evangelical minister of Christ, are exerting a wide and salutary influence. The Rev. Dr. Cox has gone to Europe to attend the great Union Convention, and in the meanwhile his people have laid the foundation of a large and costly edifice.

The inhabitants of Brooklyn boast the possession of one of the most extensive and beautiful cemeteries in the world. Greenwood, as they call it, lies back of the city, perhaps a couple of miles, and consists of a hundred and eighty-four acres of land, strikingly diversified with hill and dale, shady walks, and lofty forest trees. It also contains two or three deep pools of water, and a considerable number of costly and beautiful monuments. Its capabilities are very great, being superior in this respect to the lovely "Mount Auburn," of which the Bostonians boast so much. It is a lovely spot in which to bury the dead, and in which their friends and relatives may linger long, meditating solemnly upon the spirit world. A holy stillness reigns among the graves and tombs, shaded by green foliage, and adorned with flowers. Beautiful it is, but O how solemn and affecting.

I learn that some of the churches in New York have received several additions by baptism during the past month. But the hot weather is thinning the congregations, and dispersing the people in search of fresh breezes and cool retreats. Some of the churches in Brooklyn and New York are annually shut up during the month of August, for cleaning and repairing—a good custom, so far as the improvement of the houses is concerned, but a bad one with reference to the public worship of God. Clean, well painted churches, are always attractive, but it seems a pity to interrupt the public services of the sanctuary.

Upon the whole, there is good reason to believe that Baptists in New York are increasing, and I would hope improving in other respects. The aspect of things, in this respect, is certainly vastly superior to what it was some ten years ago. I learn that a work on China from the pen of the beloved and respected missionary Dean, will soon be put to press by L. Colby & Co., under the editorial superintendence of Dr. Williams. This will doubtless prove an acceptable and useful work.

With best wishes, yours, &c. OBSERVER.

Foreign Missions.

The Baptist Missionary Magazine for July, contains statistical tables of the amounts contributed for missions and paid into the treasury of the Baptist General Convention from its formation in 1814, to April 1, 1846. It appears that the whole sum contributed, is \$874,027 92, from all the States and Territories of this Union, from the British Provinces, and a few small sums from other countries.—The greatest amount from any one State, is \$217,344 48 from New York. Massachusetts comes next, having contributed \$178,318 72; being \$33,085 51 more than all the other five New England States together; the aggregate of whose contributions is \$144,685 51. The amounts from other States is in the following order, viz: from Georgia, \$67,311 76; Virginia, \$53,340 60; Pennsylvania, \$47,824 01; South Carolina, \$44,630 29; Maine, \$42,566 08; Connecticut, \$37,255 58; Rhode Island, \$31,888 14; Vermont, \$20,169 91; Ohio, \$20,063 36; New Jersey, \$16,405 15; New Hampshire, \$12,953 30; Kentucky, \$11,767 76; Alabama, \$11,450 32, &c.

The whole number of foreign missionaries appointed, is 257, of whom 66 were from Massachusetts, 54 from New York, 19 from Pennsylvania, 14 from Vermont, 13 from Connecticut, 12 from Maine, 11 from New Hampshire, 9 from Virginia, 8 from Ohio, 5 from Rhode Island, 5 from Indiana, 4 from Georgia, 4 from Kentucky, 3 from Michigan, 3 from New Jersey, 2 from South Carolina, 1 from North Carolina, 1 from District of Columbia, 1 from Tennessee, 1 from Alabama, 1 from Indian Territory, 16 from foreign countries, and 5 from parts unknown.

Thus it appears that more than one fourth of the

foreign missionaries appointed by the Board, and one fifth of the money contributed for their support, has come from Massachusetts; yet no State is better supplied with school teachers and preachers at home, or enjoys a greater share of home prosperity. There is that scattered and yet increased, and there is that withholdeth more than is meet and it tendeth to poverty.

New York has given just about one fourth of the money, and one fifth of the missionaries.—Chris. Watchman.

WESTFIELD, July 14th, 1846.

MESSRS. BURR & SMITH—Will you favor me by giving the following notice a place in your paper?

Your truly,

N. M. PERKINS.

Hampden Co., Mass., Missionary Society.

This Society, auxiliary to the American Baptist Missionary Union, held its first annual session with the 2d Baptist church in West Springfield, (Ireland Parish), on the 23d and 24th of June. A discourse was delivered on the evening of the 23d. The following day, the attention of the Society was principally directed to the determination of its future course, as to the best method of appropriating its funds. Pertinent and brief addresses were made, manifesting a desire that the efforts of this Society might meet the approbation of the Great Head of the church. A resolution was passed, directing the Managers to secure as soon as practicable, a missionary already in the field, or a new one, to be supported by the Society.

This Society, organized the last fall, promises success and efficiency. The removal of many of the pastors from the churches of the county, has affected it and other kindred organizations. Yet from the amount of money contributed, and the spirit evinced, the hope is held, that it will concentrate and increase the efforts of the churches, and infuse a larger benevolence and a more vivid conception of the spirit of the Gospel and the obligations of its believers.

The next session will be held with the 1st Baptist church in West Springfield, (Agawam).

Short and Long Sermons.

A pastor of one of the churches in this city, last Sabbath, which it will be remembered was oppressively hot, so far consulted the wishes of his congregation, as to preach two very excellent, but short sermons; the morning discourse being but twenty-eight, and the afternoon some few minutes less in length. The other services were proportionably short. For this consideration, the pastor received the sincere thanks of his parish, with the compliment, that he had one very desirable qualification for his office, common sense.

Another preacher, near by, detained his hearers until a quarter past twelve in the morning, and as unreasonably long in the afternoon. If he had mingled with the people as they retired from the morning service, he might have heard something like the following: "How strange it is that ministers haven't more good sense. Why in the world will they preach a sermon an hour long, with the thermometer at scalding heat. I thought I should have died before he got through. Neighbor T., are you going to meeting this afternoon?"

"I rather think not. I came so near evaporating, before the benediction was pronounced, that I shall hardly venture to go through another such process to-day."

"I think you had better go, for my minister is going to preach upon the creation, in which, probably, some account will be given of the fall of man, the deluge, the offering up of Isaac, the wanderings of the children of Israel, a synopsis of the Psalms, with a dissertation on the prophecies of Isaiah, the captivity of the Jews, with passing comments on the 9th chapter of Daniel, the destruction of Jerusalem, with a brief statement of the progress of the church, from that period down to the present time."

"If the weather should be cooler, some other topics which naturally belong to the subject of the creation may be discussed."

[Christian Watchman.]

Execution of Potter.

The New Haven papers contain full details of the execution of Potter, who was hung in the Jail yard in New Haven at half past two o'clock P. M. on Monday last. Three military companies were on duty to prevent disorder on the outside of the yard. An immense number of citizens collected to catch a glimpse of the prisoner, but only about one hundred persons were permitted to witness the execution, which the law says shall be private.

The prisoner was attended by several of the clergy of New Haven, and by Rev. Mr. Thompson of New York, formerly pastor of the church in New Haven of which Potter was a member. At two o'clock he was led into the yard, and having signified his wish to address the assembly, he was permitted to speak. He commenced by alluding to the trying circumstances under which they were assembled, and then at once alluded to the causes which had brought him to his melancholy end: said that the first step in his downward career was when he visited the wretched place near the Railroad. He then went on for some time to warn young men against such places—thought it strange that the affliction which had been brought upon him, had not had a tendency to annihilate them. He spoke of his father—said he was not in his right mind when he last visited him—feared he would go down to the grave in sorrow. The prisoner here evinced considerable emotion and paused for a few moments. Again he spoke of those awful places which had been the cause of his ruin;—requested that they might be annihilated, and then once more appealed to the young men to be ware of them.

He then addressed his impenitent friends—said he would not "sway situations with them," &c.—When he had finished, the Rev. Mr. Cleveland offered an earnest and affecting prayer, during which Potter continued sitting with his face resting in his hands. After prayer he spent a moment in conversation with Mr. Cleveland, and then taking his hand bade him farewell. At half past two, the bandage having been drawn over his eyes, the rope adjusted, and his arms bound behind him, the Sheriffs and Deputies left the platform. He stood rigid in his white robe, and gave every indication of complete self-possession. In a firm and clear tone of voice he said, "Dear Saviour, into thy hands I commit my spirit." The platform fell. In thirteen and half minutes he was pronounced dead by two physicians, Dr. Jewett of New Haven, and Dr. Parker of Wallingford.

On Sunday afternoon, the day previous to his

execution, Dr. Crowell of the Episcopal church, administered the Sacrament to him in the prison hall,—his father and mother and sister being present.

STONINGTON UNION ASSOCIATION.—We have received a copy of the Minutes of this Association, but as we have already published from a correspondent a pretty full account of the meeting, it is not necessary at this time, to enter into particulars. From the Minutes we learn that there are 18 churches; 18 ordained ministers; 5 licentiates, and a total of 3442 members in the Association. There has been 282 baptisms, and a net gain of 170 members during the past year.

Resolutions were adopted in favor of Foreign Missions, the Bible Society, and Domestic Missions Society. A resolution in behalf of the last named society, earnestly requesting all the brethren to co-operate in the important work of sustaining the missionaries, was ably sustained by Elders Swain and Shailer, and unanimously adopted.

The first Monday in January next was named as a suitable time to be observed as a day of Fasting and Prayer for the descent of the Holy Spirit, and the churches are recommended to observe the day for this purpose; and it was also recommended that the Sabbath evening previous to the meeting of the next Convention be observed as a season of special prayer for the Divine presence and blessing to attend them at that anniversary.

PERVATIONS TO ROMANISM.—The Rev. Henry Major, late rector of the Episcopal church of St. James, Philadelphia, was received into the communion of the Roman Catholic church, on Thursday the 25th ult., and has since been appointed Professor in the Theological Seminary of St. Charles, Baltimore.

A friend in Baltimore writes to us under date of July 6th: "The Rev. Edgar P. Wadhams, D.D., Missionary at Ticouderoga, New York yesterday read his renunciation of our Church in St. Mary's Chapel, in this city. I understand that he attached himself to the Roman Communion some time since."

The London Tablet gives an account of a Baptist minister who was received into the Roman church, at Manchester, Eng.—*Calendar.*

We should have been glad to have seen his name mentioned.

MISSIONARY MEETING IN NEW YORK.

We learn from the Journal of Commerce that a very large meeting of the friends of missions was held in the Rev. Dr. Phillips' church, corner of E. 10th street and Fifth Avenue, on Sunday evening last, to attend appropriate services in connection with the farewell of fourteen missionaries; seven of whom are destined to Northern India; three to Siam; and four to China. Prayer was offered by Rev. Mr. Hollingshead from India, and remarks were made by Rev. Dr. Milnor of Princeton, N. J., and three of the missionaries. An address from the Executive Committee was read by Walter Lowrie, the Corresponding Secretary. These missionaries are under the patronage of the Presbyterian Board.

We are requested to say that the Baptist Church in Southwick, Mass., are destitute of a pastor, and wish to secure the labors of some young brother in the ministry. The late pastor resigned his charge in May last.

RELICS.—The Montreal Register says there are secret work-rooms of sculptor at Rome, where are manufactured broken arms, heads of the gods, feet of satyrs, &c. By means of a liquid there is a color of the finest antiquity is communicated to the marble. These relics are delivered into the hands of the goatherds in the vicinity of ruins, where often acquired for such articles, and who, after having first buried them, know exactly where to dig for them. The Register adds that England's full of these antiquities of six months ago; and the English in particular are the victims of the goatherds who are agents of the "General Relic Association."

D. D.—The degree of D. D. was conferred upon Rev. JOHN O. CHOLLES, of Jamaica Plain, Mass., by the Georgetown College, Ky., at its late Commencement.

GREAT FIRE AT NANTUCKET.—A tremendous conflagration occurred at Nantucket on the 13th and 14th insts. The fire broke out on Monday evening at 11 o'clock, and continued burning through the greater part of the next day. Between four and four hundred buildings were destroyed, valued, with other property burnt, from \$300,000 to \$1,000,000. There was but a small amount of insurance. "A large part of the business portion of our town," says a Nantucket paper, "has been laid waste by fire. A section embracing nearly all of our provisions, groceries and dry goods, seven oil factories, a large number of mechanic's shops, and hundreds of other buildings. Hundreds of families are rendered homeless at a very short notice. Many must be extremely destitute, and all of us very likely to be incommoded by a scarcity of provisions, which must shortly follow."

Meetings have been called in New York and Boston to adopt measures for the relief of the sufferers.

CONGRESS.—The Tariff Bill, as it passed the House, is still before the Senate, although it is expected that the vote will be taken in the course of the present week. There is a great deal of speculation in the secular papers in regard to its fate. The vote will be a very close one, probably not varying more than one or two votes either way. Mr. Niles, of this city, has declared against the bill.

The bill authorizing the issue of Treasury notes as it came from the House, passed the Senate on Saturday last.

Mr. Thompson, of Kentucky, reported a bill to the House, regulating the rates of postage. Mr. T. dissents from the bill reported by the Committee on Post Offices and Post Roads.

The Catholics in England and the United States are offering high mass for the repose of the soul of the late Pope.

Rev. Pharellus Church, of Rochester, sailed from New York for Liverpool, on the 11th inst.—He goes out as a delegate to the meeting of the Evangelical Alliance, to be held in London.

The corner stone of the new building of the American Tract Society, corner of Nassau and Spruce streets, was laid on Monday last.

TEMPERANCE LECTURE.—Smith, the original "Razor Shop Man," is to lecture on Temperance at the City Hall on Sunday evening next. We hope that an effort will be made to get out the drinkers on the occasion. His temperance lectures are as popular as his razor strops.

A vote has passed adjourn on the 10th than never."

New.

MORSE'S CROQUET.—Harper & Brothers have a new and beautiful game, called Croquet, which embrace the whole of the game of Croquet, including Sacred Geography. The work is a large quarto, and contains four years' maps and hundreds of other things, with a view to the education of the young. It is an excellent game, and is well adapted to the schoolroom. It is executed by Mr. Morse, and is for sale by Belknap.

THE CHRISTIAN CHURCH.

A course of Lectures, by William Jay, are too well known to

